

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

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THE MISSIONARY QUESTION.

(By John P. Hemby).

The general awakening created in England by Edwards, Wesley and Whitfield concerning the salvation and the religious education of the poor, neglected classes of the people, and the quickening of the dormant missionary spirit among the Baptists of that country by the intrepid labors of William Carey, aroused antagonistic sentiments amongst those people who gave voice on the one hand to the criticism of Carey as "a dreamer who dreamed that he had had a dream"; and brought forth a response from the other side of the controversy in a determined move to fill the whole earth with a knowledge of Jesus Christ, the glory of God, "as the waters cover the sea."

"In America the same divergence of views amongst Baptists resulted in alienation and divisions" which at length brought about organic separation, and the formation about 85 years ago of the Baptists into two schools known to us as the Regular or Missionary, and the Primitive or Anti-missionary Baptists. These two divisions of Baptists are agreed on all questions of doctrine and church polity, except in the matter of preaching the gospel and the support of the ministry. The Anti-missionary Baptists contend that the gospel is to be preached to no people except the disciples; and that the preachers must perform this work without a fixed salary, and that God will save by grace his elect whom he has chosen in Christ before the foundation of the world without aid or interference from his disciples; while on the other hand, the Missionary Baptists contend that the gospel is to be preached to saint and sinner without discrimination, and that our Lord has made provisions in his word for the support of his preachers at the hands of the laity.

In the opinion of your writer, the Anti-missionaries in their contention that God will carry on his work of saving souls by grace "without the least instrumentality whatever," press the doctrine of salvation by grace clear out of its place in the New Testament system, and put themselves in a position antagonistic to the doctrine of grace, forgetting that grace simply means favor, and that favor must always have means or instrumentality for expressing itself. In the matter of human salvation God express

ed his favor toward a lost world through the instrumentality or means of his Son, Jesus Christ; and his instrumentality for bringing the human soul into favor with himself is faith in his Son, and the means for producing and maintaining this faith is by preaching and hearing the gospel. The truth of these statements is found in the following scriptures, to-wit: "For the law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17. "For by grace are you saved through faith; and that not of yourselves: it is the gift of God."—Eph. 2:8. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."—Rom. 5:1, 2.

The doctrine of salvation by grace through faith in the Son of God is the doctrine which the heralds of the cross are commissioned to preach to every creature throughout the world. For it is written: "So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:17. Now, in order that the peoples of the world may hear this word and believe on the only begotten Son of God, it is written: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:15, 16.

Paul seems to anticipate the objections of our Anti-missionary brethren to the preaching of the gospel to a lost world, and meets and effectually settles the question as follows: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him or whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"—Rom. 10:13-15.

It is clearly seen from this series of questions that the class of people which Paul had in mind, and to whom he refers, is the unsaved; and, that this is the class of people to whom the gospel is to be preached that they might "hear" of, "call upon" and "believe in" the name of the only begotten Son of God and be saved. In the face of this scripture, and that of the great commission as recorded by Mark (Mk. 16: 15, 16) to preach the

gospel to every creature, how strange is the contention of our Anti-missionary brethren that the gospel is for the saints of God only, and therefore the gospel preacher must confine his labors to the Lord's redeemed children! The question in controversy between the Missionary and Anti-missionary Baptists resolves itself therefore, into this: To whom was the gospel designed by its Great Author to be preached, to the redeemed or unredeemed? or to both without discrimination? And when this question is settled in the light of scripture, it seems to me that the question of ministerial support will be easy of solution. For both questions rest upon the same foundation, and must stand or fall together. Let us therefore, appeal "to the law and to the testimony."

I. First, then, let us examine the foundation upon which the Anti-missionary contention is built.

The scripture they so often and so earnestly quote as their main proof text is: "So when they had dined, Jesus saith unto Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea Lord; thou knowest that I love thee. He saith unto him, feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my sheep."—John 21: 15, 16. By the terms "lambs" and "sheep" we are asked by our Anti-missionary brethren to understand that our Lord meant the disciples, the saints, the redeemed children of God. Granting this interpretation to be correct in part, yet there are lost sheep which need to be effectually called; and it was these lost sheep which Jesus came to seek and to save. (Luke 19:10).

He said: "I am not sent but unto the lost sheep of the house of Israel."—Matt. 15:24. And again he said: "And other sheep I have, which are not of this fold: them I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd."—John 10:16. The parable of the lost sheep recorded in the 15th chapter of Luke shows that the true shepherd will leave the ninety and nine and go in search of the lost one. The parable of the lost coin recorded in the same chapter evidently teaches that it is the lost property which should concern us more deeply than that which we have in possession. These parables illustrate the spirit and work of our Lord.

And what Jesus taught in acts and in parables, he commanded his disciples to do and to teach. He says: "Verily, verily, I say unto you, He that believeth on me, the work that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John 14:12. In sending forth his disciples with instructions to make disciples of all nations, and to baptize those who should believe, Jesus commanded them further as follows: "Teaching them to observe all things whatsoever I have commanded you."—Matt. 28:20. It is therefore, clearly the duty of Christ's disciples to carry the gospel to every son of Adam in whatever nation or condition he may be found, and to teach him to observe all things whatsoever their Lord has commanded them.

It is also true that the sheep who are safe within the fold are to be fed. Paul said to the elders at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."—Acts 20:28. But as there is no disagreement among us about this phase of the subject, there is no necessity of discussing it here.

II. Having disposed of their contention against preaching the gospel to the lost world, let us, in the second place, examine the foundation of their contention against the support of the ministry.

The passage of scripture which they so confidently rely upon for support in this contention is, Matthew 10:5-10. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, neither script for your journey." etc.

In studying this passage it must not be forgotten that this commission was a special and temporary one, and was afterwards revoked by our Lord. (See Luke 22:35, 36).

Let us observe, first of all, that the disciples were not to go "into the way of the Gentiles" or "into any city of the Samaritans." If therefore, this commission was to continue in force, and is still binding upon the disciples of our Lord, the gospel could never have passed beyond the limits of the Jewish people. The Gentiles being thus prescribed, the Anti-missionary Baptists would have neither a gospel or a commission to preach to any one. But this is not the case. For soon after his resurrection, our Lord commanded his disciples to go into all the world and preach his gospel to every creature; and just prior to his ascension

he said unto them: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—Acts 1:8. It was to this end that Saul of Tarsus was chosen and commissioned. The Lord said unto Ananias: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15.

And in the next place, though they were prohibited from providing beforehand gold, silver, brass or script for their journey, there was ample provision made for their support. For they were told by their Lord that "the workman is worthy of his meat." In the opinion of your writer, this was not done to keep them from expecting and demanding a support of the people among whom they were to labor; but reversely, to teach them not to attempt to provide for their own support, but to throw themselves entirely upon their brethren for means of sustenance; and thus teach the apostles, and through them the people among whom they were to labor that the responsibility of maintaining the gospel ministry is upon the people who receive the blessings of their ministrations. This lesson having been taught and enforced upon these disciples as they went forth on their first or trial evangelistic tour, they were to teach and enforce the same upon the peoples of every nation. In the exercise of his sovereign authority, Jesus commanded his disciples that in preaching to every creature of all the nations, they should teach them "to observe all things whatsoever I have commanded you."—Matt. 28:20. But a pertinent question arises just here: At whose expense is the gospel to be introduced and maintained in the unevangelized portions of the earth until such localities can be disciplined and taught the lesson of ministerial support? For the answer to this question we do not have to depend upon the opinions of biased and prejudiced men, or upon the sordid and niggardly feelings of human beings; for the scriptures give forth the answer in no uncertain terms. From the scriptures we learn that it was not the custom of the missionaries of the apostolic times to receive their full compensation for their services from the churches which they established. Paul at Corinth and Thessalonica wrought with his own hands making tents to supplement his income. He gave to the Corinthians as his reason for so doing: "I may make the gospel of Christ without charge, that I abuse not my power in the gospel."—I. Cor. 9:18. And to the Thessalonians he writes: "For laboring night and day, because we would not be chargeable unto you, we preached unto you the gospel of God."—I. Thes. 2:9. But he did this as a mere expediency and not according to the instruction of Jesus Christ, as has

been previously shown, and it evidently led to some evil result. For, in writing his second letter to the Corinthians, Paul says: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong."—II. Cor. 12:13.

John writes to Gaius who was probably a native of Derbe and a companion and a co-laborer of Paul (see Acts 20:4), and at that time was probably pastor at Pergamos, requesting him to take up and support certain missionaries; and assigns as the reason for so doing: "Because that for his name's sake they went forth, taking nothing of the Gentiles."—John 3:7, 8. If, then, the first missionaries did not receive their full support from the churches which they established, from what source did they receive it? The answer to this question is not lacking in the scriptures. Paul said to the Corinthian Church: "I robbed other churches, taking wages of them, to do you service."—II. Cor. 11:8. No question, therefore, can arise as to whether or not the source of Paul's support was in the church at Corinth, since he says that he received wages of other churches while he rendered service to them. And to the church at Rome he says: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."—Rom. 15:25, 27. This shows clearly and conclusively two things: (1) That it was through the contributions of the church at Jerusalem that gospel blessings had come to the people of Macedonia and Achaia, and had laid them under a moral obligation to make some return in the way of carnal blessings to the Jerusalem saints in a time of their distress. And (2) it also shows that Paul was trying to instruct the church at Rome in the teachings of our Lord, and to provoke them to emulate the splendid example of Macedonia and Achaia.

In conclusion, I beg to be permitted to point out the scriptures which teach unmistakably the duty of churches to support the ministry. Paul propounds the following questions to the Corinthian people to whom he preached while receiving wages of other churches, and of whom he asked pardon for this wrong: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the

mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are we not rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—I. Cor. 9:7-14. These scriptures are too clear and emphatic to leave any doubt in a candid mind, or to admit of any serious controversy on the subject of missions and ministerial support. If we will not believe and obey them, neither would we believe and obey should one rise from the dead. Let us therefore believe and obey them for Jesus' sake, and to the glory of God.

MT. ZION.

(B. B. Miller).

Rev. J. E. Barnett, of Clarksdale, arrived at Mt. Zion the first Saturday and began the meeting. He preached until the next Saturday.

It seemed like old times to see him in the pulpit. He preached to us Christ and him crucified. He made it plain to his audience that there was no remission of sins without the shedding of blood. Twelve were received into the church, 10 by baptism and 2 by letter.

Pastor Hughey was not with us much on account of his health.

ORDINATION.

(W. A. Roper).

Upon the invitation of the Durant Baptist Church, the following presbytery was called to examine Bro. Robert Russell for ordination to the gospel ministry: Dr. A. V. Rowe, S. G. Cooper, W. A. Roper and J. P. Hickman.

The presbytery was organized by electing Bro. Rowe moderator and Bro. Roper secretary.

On motion the pastor, Bro. Holcomb, and the deacons were invited to seats with the presbytery.

The examination was conducted by Bro. Rowe in a very thorough manner. The answers given by Bro. Russell were satisfactory to all and he was heartily recommended to the church for ordination.

The ordination service was held on the 5th Sunday in July and Bro. Russell was set apart to the full work of the ministry.

NEWS IN THE CIRCLE.

MARTIN BALL.

Rev. J. B. Quin, of Columbia, writes: "I have just closed a gracious meeting with Pastor Davis at Smyrna Church, Pike county. There were 15 additions. The church much revived."

Our Bro. H. P. Hurt is succeeding admirably in Memphis. He has built a handsome roof-garden in connection with the Sunday School annex. The seating capacity was all taken at the first service. He organized the Bellevue Church seven years ago. It leads all the churches in Memphis in contributions to missions.

Rev. G. W. Clarke, of Paris, Ky., has accepted a call to the church at Henderson. He will begin his labors Sept. 1.

Bros. J. L. Meyers, of Mullins, S. C., Roland W. Selman, of Armuchee, Ga., O. S. Hawkins, Louis Fork Church, N. C., were set apart to the full work of the ministry last week. There seems to be a revival in the matter of entering the ministry.

At Mitchell, La., Evangelist T. T. Martin held a great meeting; 35 added by baptism; the church was much revived and great good was accomplished in the town along all lines.

Our Brother Arthur Flake completely captured every one who attended the Missouri Baptist Assembly. This is no surprise to us who know him. He takes hold of the Sunday School work with a master hand.

Rev. W. S. Roney issues a challenge to debate the plan of missions practiced by Gospel Missioners and our Conventions. Wouldn't such a debate be a farce? The General Association has its executive committee to act when the association is in session—its agent to collect funds—the direction of the missionaries—and everything else the Convention has, only it calls it by a different name.

The Word and Way gives a well-timed suggestion to the Religious Herald in dealing with a Baptist brother who may differ from that paper, especially when it is so gentle with men who are not Baptists. To the suggestion of the Word and Way we say amen.

Editor Porter, of the Western Recorder, beautifully says: "It is the crimson tide that washes us from our sins, and the scarlet thread that binds us to our God."

Pastor W. H. Patton, of Shubuta, re-

cently had a very gracious meeting with his church. He was aided by Evangelist Herman Holcomb, of the Home Board. Ten additions and the church brought nearer to Christ and more firmly united.

It is time now for every one to direct attention to our State work. Secretary Rowe is working day and night to go to Greenwood with the greatest report we ever listened to in our Convention. Let all pastors be alert to the situation.

Pastor N. O. Hornsby, Cecil, La., closed a meeting recently at Springfield, La.; 33 additions, 21 by baptism. The revival spirit ran high.

The church at Carlton, Ga., has experienced a wonderful refreshing; 35 additions, 33 by baptism. Evangelist J. D. Winchester did the preaching to the joy of all.

Dr. J. T. Christian, of Little Rock, Ark., is enjoying a well deserved rest in Denver, Col. It will be difficult to keep him altogether quiet. He knows how to work and does it well.

We extend a hearty welcome to Rev. A. E. Riemer who comes to the church at Oxford. We knew him when he labored in Tennessee and heartily commend him to the confidence of the brotherhood. The Oxford Church is a great body. They know how to treat a pastor well.

The church at Stuttgart, Ark., has called Rev. H. T. Coleman of Texas, and he takes charge at once. This is an important field.

Dr. J. H. Anderson, who lately resigned the Second Church, Jackson, Tenn., will have charge of the Bible department in Clinton College, Clinton, Ky., next session. Dr. Anderson is a clear interpreter of the Bible. He has strong convictions and is lucid in presenting them.

Rev. J. H. Coin, after 2 years successful labor at Greenville has resigned. He is contemplating evangelistic work. His resignation becomes effective Oct. first.

Dr. W. R. L. Smith leaves the Second Church, Richmond, Va., after several years successful pastorate and will take charge of the church at Chapel Hill, N. C. The university of the State is located at Chapel Hill and this gives Dr. Smith a fine opportunity to exercise his splendid gifts.

The Brazilian Baptist Convention has a Foreign Mission Board. This Board is working successfully in Chile. The Lord is setting his seal of approval on the labors of the missionaries sent out from this Convention. The work began about two and a half years ago and there are now 12 organized churches with a good membership.

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A SURPRISE.

Please look carefully through your
paper this week for it. But if you should
fail to find it in this issue, keep an eye
out for it in the next two or three issues.
You will be almost sure to find it with-
in three weeks. You will meet up with
many things in these issues which will
be well worth your efforts, but the sur-
prise will be of a beautiful pink tint, and
will hardly fail to please you. We would
especially impress upon your mind that
you must let us know when you find it
and what you think of it.

Rev. S. C. Cooper has already signi-
fied to the Canton Church his intention
to resign to take effect some time soon.

Pastor W. A. Hancock, with Rev. J.
E. Thigpen to his help, has just closed
a fine meeting at Lulu, where there were
six additions, four of whom were for
baptism, and the church generally re-
vived.

George Macdonald once said: "All
growth that is not toward God, is grow-
ing to decay." So let Christ be the cen-

THE BAPTIST RECORD

Thursday, August 25, 1910.

ter in every personality, the way in
every life, the truth in every declaration.

Tennyson believed in development and
progress, as is shown by the couplet
from Locksley Hall:

Yet I doubt not thro' the ages one in-
creasing purpose runs,
And the thoughts of men are widen'd
with the process of the suns.

It is also manifest that he believed in
one great purpose running through the
universe.

An excellent meeting was recently
held at Liberty, where Rev. W. A. Han-
cock is pastor, who did the preaching,
and where five were added to the church,
four of whom were baptized, and the
church much strengthened in many ways.

Rev. J. H. Coin expects to enter evan-
gelistic work about October 1, 1910. We
trust that the loss which the pastorate
shall sustain will be compensated for by
the gain to evangelism.

Southern Baptist Foreign Missions, by
Dr. T. B. Ray and others is a new book
just from the presses of the Baptist Sun-
day School Board, Nashville, Tenn. It
is put out in two bindings. The cloth
sells for 50 cents and the paper for 35
cents. It is illustrated by the pictures
of the three secretaries of the Foreign
Mission Board—Dr. James B. Taylor,
Dr. H. A. Tupper, and Dr. R. J. Willing-
ham—and several outline maps of the
countries in which we are doing mission
work. It contains 380 pages, which are
divided into 12 chapters and appendices.
An account of the work on each field is
given by some brother on that field. Dr.
Ray has brought Southern Baptists un-
der obligation to him for this helpful
book in our study and work for foreign
missions, and thanks are due our Sun-
day School Board for its publication.

THE LIVING ATONEMENT.

This is the title of a new book on an
old subject. It is a book difficult of de-
scription. The great doctrine of the
atonement of Jesus Christ is looked at
from more view-points by this author
than by any other one we have read. Its
terminology is unique and the relations
very numerous, some very suggestive
and helpful, some vague and others even
strained. The vocabulary takes a wide
range and the thought and style are un-
commonly vigorous. In view of the
many works extant on this subject, this
presentation could hardly be properly
styled a theory of the atonement, unless
we should qualify by saying, that it is
a composite theory. The author, differ-
ent from some others, does not dispar-
age, or seek to belittle the efforts of
other writers on this confessedly diffi-
cult question. He rather seems to in-

clude all theories of the atonement in
his, and to accord due credit to all these
pioneers in this field of thought, who
have made it possible for him or any
one else to give to the present generation
a treatise so profound and satisfactory
as he presents in this work. His prefer-
ence for the word **institutional** instead
of **substitutional** as more satisfactorily
describing the work our Lord did by
which sinners are brought into happy
relation to the Father is simply a mat-
ter of judgment. He accepts the sub-
stitutionary idea as containing a large
amount of truth. The book, because of
its profundity and comprehensiveness
may stun and confuse some, but for the
same reason will greatly please and help
others. The practical charm of the book
is that the author is no stickler for mere
nomenclature, but earnestly stands by
the thing Christ did by which sinners
are saved, by whatever name called. He
holds that there has been in all the theo-
ries of the atonement enough of truth
to make all of them of real value to the
generations to which they came. The
title of the book is the keynote to the
treatise. His working principal is that
Christ is the atonement, and that Christ
is not dead, but "ever liveth."

This valuable contribution to Chris-
tian literature is written by John B.
Champion, M. A., B. D., and published
by the American Baptist Publication
Society, and sells for \$1.25.

PLACE AND TIME OF ASSOCIA- TIONAL MEETINGS.

August.

West Judson—Fellowship Church, 8
miles west Baldwyn, M. & O., Tuesday,
30th.

Tippah—Shady Grove, 7 miles west
Ripley, M. J. & K. C., 31.

September.

Chickasaw—Pachuta, N. O. & N. E.,
Friday, 2.

Oxford—Concord Church, Tuesday, 6.

Sunflower—Shelby, Y. & M. V., 6.

Pearl River—Philadelphia Church,
Goss, Marion county, Tuesday, 6.

Copiah—Crystal Springs, I. C., Wed-
nesday, 7.

Zion—Lodi, 10 miles N. Kilmichael,
Southern, Wednesday, 7.

Columbus—Second Church, Columbus,
M. & O., and Southern, Friday, 9.

Chickasaw—Cornersville Church near
Hickory Flat, Frisco, 13.

Judson—Bethel Dorsey Church, Ita-
wamba county, Tuesday, 13.

Bay Springs—Fellowship Church,
South Hickory, A. & V., Wednesday, 14.

Tishomingo—Wheeler, M. & O., Wed-
nesday, 14.

Strong River—Goodwater Church, 2
miles west Magee, Friday, 16.

Mount Pisgah—Neshoba Church, Ne-

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shoba county, Saturday, 17.

Red Creek—Elder Branch Church, 15
miles S. E. Hillsdale, Wednesday, 21.

Coldwater—Olive Branch, Frisco,
Wednesday, 21.

Calhoun—Hopewell Church, 7 miles
N. E. Coffeeville, Wednesday, 21.

Lauderdale—First Church, Meridian,
Thursday, 22.

Union—Antioch Church, 15 miles S.
W. Hazlehurst, Friday, 23.

Rankin County—Cato, 15 miles south
Mississippi—New Zion Church, 8

Brandon, Tuesday, 27; Braxton, 9 miles.
Yazoo—McCarley, Southern, Wednes-
day, 28.

Lawrence County—Hebron, Friday,
30.

Carey—Union Church, Whiteapple, Y.
& M. V., Friday, 30.

October.

Chester—Bear Creek Church, Satur-
day, Oct. 1.

Oktibbeha—Pine Grove, Neshoba
county, Saturday, 1.

Yallobusha—Ascalmore Church, 12
miles west of Tillatoba, 6 miles south
Charleston, Wednesday, 5.

Pearl Leaf—Seminary, G. & S. L.,
Wednesday, 5.

New Liberty—Mt. Olive, Jones coun-
ty, Wednesday, 5.

Central—Raymond, Y. & M. V., Wed-
nesday, 5.

Louisville—Liberty, 7 miles west Nox-
upater, M. J. & K. C., Saturday, 7.

Pearl Valley—White Oak Church, 7
miles N. E. Edinburg, Saturday, 8.

Aberdeen—Pontotoc, M. J. & K. C.,
Tuesday, 11.

Choctaw—Bay Springs Church, 5
miles west Sucarnochee, M. & O., 14.

Hopewell—Forest, V. & M., Friday
night, 14.

Kosciusko—New Hope Church, 8
miles east Kosciusko, Aberdeen Ry., 14.

Lincoln County—Holly Springs
Church, Friday, 14.

Leaf River—Sand Hill Church, Green
county, Saturday, 15.

Deer Creek—Itta Bena, Southern, 18.

Monroe County—Lebanon Church, 16
miles east Aberdeen, I. C., Wednesday,
19.

Bogue Chitto—Moak's Creek Church,
3 miles E. Johnston, I. C., Thursday, 20.

Harmony—Friendship Church, Lena,
16 miles N. Forest, A. & V., Friday, 21.

Lebanon—First Church, Hattiesburg,
Wednesday, 26.

Hobolochitto—Pickayune, N. O. & N.
E., Thursday, 27.

Trinity—Amity Church, Sparta, Fri-
day, 28.

November.

Gulf Coast—Long Beach, Wednesday,
9th.

We could get no minutes from the fol-

THE BAPTIST RECORD

lowing: If anyone can give us the time
and place of meeting of these, it, will
be an appreciated favor: Bethel, Liber-
ty, Magee's, Tallahala, Tombigbee. Also
if there are any errors in the above, we
will be glad if anyone who knows, will
send us proper corrections.

THE ORPHANAGE.

(J. H. Lane).

Passing through Jackson a few days
ago, it was my pleasure for the first
time to visit the Baptist Home for de-
pendent children. Indeed we have a
fine plant. Bro. and Sister Carter were
sent there by divine appointment.

The new building is nearing comple-
tion and they need money—more, and at
all times. The South McComb Sunday
School sends \$5.00 per month and then
we take our fall collection and the la-
dies send a box. Let every Sunday
School in the State send something every
month.

Was told that they never receive
enough syrup to do till cane ripens
again. As we have a good cane crop let
us see that molasses is sent there this
fall that will do till molasses comes
again. As McComb is a railroad cen-
ter, and in the heart of a cane growing
section, I am willing to act as an agent
for those who would like to donate
syrup. Let me hear.

ANNOUNCEMENT.

(Frank M. Wells).

During the first six months of this
year I have been working in Tennessee,
and have lectured and preached in nine-
ty-six towns and cities. My sermons and
lectures have had a very wide hearing.
The secular papers have given quite a
bit of publicity to my work. Letters
from England and Canada tell me that
my assertions "have gone the rounds"
in the papers in London and Toronto.
The press is a great means of enlighten-
ment, and I am thankful to Almighty
God for a conservative press.

During these six months I have re-
ceived about five hundred letters of in-
quiry about my work. They have come
from nearly every State in the Union,
England and Canada. The Holy Spirit
is at work among his people. It is im-
possible to me to answer all these inqui-
ries by letter. Therefore, I write to say
I have closed the season, and must rest
until September 4th. My vacation will
be spent at Hot Springs, Ark.

On September 4th I shall begin the
next season. I prefer revival meetings
of two or three weeks duration. The
church or churches must take action
upon my coming. My terms are hospi-
tality and a free-will offering from the
people, usually gathered in by the pas-
tor or finance committee. Some churches

prefer to give a stipulated amount for
a two or three weeks meeting. Where
this kind of agreement suits the church,
it suits me. During the next season I
am to have associated with me a good
singer and chorister, who will assist me
in my work.

I send Christian greetings to all the
pastors, and ask them and all other
workers to pray for me and my work.
Jackson, Tenn.

AN INTRODUCTION.

(C. V. Edwards).

Though the writer has not been in
Mississippi long enough to be very well
acquainted in the State he wishes to in-
troduce Oxford's new pastor to the
brotherhood.

I was glad to hear that this splendid
church, which had to be robbed of their
superb pastor that First Church at Jack-
son might be supplied, had suddenly laid
hands on Rev. A. E. Riemer of Louisi-
ana. Bro. Riemer was one of the force-
ful leaders among the aggressive pas-
tors of that State. The last State Con-
vention of Louisiana met in his church
at Mansfield and it was said to be by
far the greatest convention the State
ever had. I have also heard that his
work there is to be followed by the erec-
tion of one of the best church buildings
in the State.

The writer's intimate acquaintance
with Bro. Riemer was during his pastor-
ate in New Orleans where he did a
splendid work as pastor of the St.
Charles Avenue Baptist Church and it
was during this time that he was so for-
tunate as to be united in marriage to
one of Louisiana's most active and ef-
ficient workers among the good women of
that State. We congratulate Oxford on
their choice of a pastor, and incidentally
on their pastor's wife.

My best wishes for a long and happy
union between this pastor and his new
field. May they bear much fruit to His
name's honor.

THE STATE CONVENTION.

There seems to be some misunder-
standing as to the time this body will
meet. On the title page of the minutes
of the last session, it is stated that the
time is "Wednesday before the first Sat-
urday in November, 1910, at 10 o'clock,
a. m." This date falls on November the
2d. On page 69, the same statement is
made. Also on page 73 the identical
statement is made. These three state-
ments harmonize with the report of nom-
inating committee, found on page 68, ex-
cept that there "Tuesday before first
Sunday in November" is named, which
by amendment was changed to Wednes-
day. It is perfectly clear, therefore, from
the minutes that Wednesday, November
2d, was the date fixed by the Convention
for its next meeting.

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL OF THE KINGDOM.

Lesson 9. Matt. 21:1-17). August 28

The King Enters Jerusalem.

Golden Text: Hosanna to the son of David: Blessed is He that cometh in the name of the Lord; Hosanna in the highest.—Matt. 21:9.

The time of Jesus' triumphal entry into Jerusalem was on Sunday, five days before his death. He doubtless spent Saturday (the Sabbath) quietly at Bethany. Bethphage is mentioned only here; its site is unknown. Bethany was two miles east of Jerusalem (John 11:18).

Probably the conversion of Zacchaeus and the parable of the pounds as recorded by Luke, occurred between the last lesson and this. Also the anointing of Jesus by Mary of Bethany.

Verses 1:11: Relate the incident as given in these verses.

Read the accounts of the triumphal entry as given by Mark 1:11, Luke 19:29-44 and John 12:12-19, and note any difference in statement.

Why was Jerusalem hostile to Jesus? How long had the hostility been serious? (Perhaps for two years).

Where was Bethphage? (Perhaps near Bethany).

On what errand did Jesus send two of the disciples?

What was the significance of riding upon an ass instead of on a horse? Riding upon a horse signified war; it was appropriate that the Prince of Peace should ride the animal which signified peace.

Describe the remarkable procession to the city.

How far was it?

Of what triumphant prophecies was Jesus evidently thinking? (Zech. 9:9 and Isa. 62).

Why did the people spread their garments in the way?

What part did the palm branches play?

Where did the multitude come from? What song did they sing in Jesus' honor? (See Ps. 118:25, 26).

What does Hosanna mean? ("Save now").

What suddenly aroused the multitude to treat Jesus so royally?

Why do you think he allowed it?

When had he declined kingly honors before? (John 6:15).

What did his escort say about him?

Where in the Old Testament is the prophecy contained in verse 5 found? (Zech. 9:9).

Verses 12:17: Whither did this strange procession lead?

Why?

What condition did Jesus find in the temple?

Why were the money changers there?

Only the Hebrew half-shekel was received for the tax; requiring money changing, especially for the pilgrims from a distance. This and the sale of animals and doves for the sacrifice, doubtless brought rich graft into the priestly coffers, though it was all contrary to their law. In resenting this intrusion of commercialism into the sacred precincts of the temple, and courageously taking the matter vigorously into his own hands Jesus shows the great strength of his character." (Pilgrim Press).

Was the word "robbers" justified?

Why did they not resist his strenuous action?

Did they even criticize it?

What was their complaint? (Verse 16).

Explain this.

How did Jesus skilfully reply?

Where did he go for the night?

What had he accomplished that day?

Seek Further Answers.

Has God need of anything that you have? (Verse 3).

Are you letting him have full use of it?

Was the need of Jesus a physical one in this case?

Was the animal to prevent fatigue, or to serve as a fitting bearer of the Messianic King?

To what extent has peace expressed the spirit of Christianity since that day?

Was Jesus' strength in cleansing the temple such as can be had by any good man under such circumstances?

Are church socials for making money ever justifiable?

Is it ever right to be angry?

In what ways may the house of God be profaned today?

Do we value the "hosannas" of children as much as Jesus did?

Have our churches neglected the young people?

If you had been in Jerusalem that day, what would you have done?

YAZOO COUNTY.

(W. M. Reese).

On the first Sunday in August, according to appointment, we began our meeting with Bethlehem Church, Yazoo county. We were disappointed in getting the preaching help that we hoped to have, but Eld. T. J. Burks and other noble

brethren and the faithful sisters rendered efficient service and the Lord graciously blessed us. The preaching was done by the pastor. In some respects, it was a glorious meeting, though there were only five additions; three by baptism. But Christians were made to rejoice over harmony restored and bright prospects for the future. Psalm 126:3. Praise and glory be to our God.

A FEW REFLECTIONS ON THREE PARABLES IN LUKE XV.

(J. R. Sample).

The parables of the lost sheep and lost piece of silver both doubtless teach the same thing. As to these two parables we notice that the sheep was lost, and the piece of silver was lost, and both were sought after and found. As to the parable of the prodigal son, he, the son, was not lost neither was he sought after. He came to himself and resolved to go back home and confess his sin to his father and ask to be as one of his hired servants. What does this third parable teach?

GOODWATER.

(D. J. Miley).

My meeting at this church embraced the first Sunday in August. Continued six days. The preaching was done by W. B. Sansing, Teague, Texas. Baptized seven. Bro. Sansing assisted in the meeting here last year, and at the closing service the church invited him to be with us again this year. Since the meeting a year ago he went away to the State that is so frequently drawing on us for our best, but he kindly remembered our invitation and came back. His preaching is helpful to both church and pastor.

To show that his service is still in demand, let me say, he is invited to be with us again next year. We "pay the freight."

I have baptized a total of 87 into the fellowship of this church. To the Lord be all the praise.

A FINE MEETING.

(H. C. Roberts).

Rev. M. O. Patterson came to us at Society Hill Church and began a meeting Sunday morning, the 7th of August, and continued six days. To say that the meeting was the best in ten years at this church I think would not be exaggerating. It was one of the best meetings I was ever in, as to its power over Christian people. It was Bro. Patterson's old home and the boys and girls among whom he was reared (now men and women of families) took his pungent gospel preaching as they would not have taken from any other man. Bro. Patterson is a fine man to have in a meeting and an excellent gospel preacher. There were sixteen additions to the church. We thank God and take courage.

A TESTIMONY AS TO THE DANCE.

(W. A. Jordan).

"Mala Ave, when about twelve or thirteen years of age I learned to dance. I long resisted all solicitations to this employment, but at last I suffered myself to be overcome and learned and profited beyond most of my fellows. I grew passionately fond of it, would scarcely walk but in measured time, and was constantly tripping, moving and shuffling, in all times and places. I began now to value myself, which, as far as I can recollect, I had never thought of before. I grew impatient of control, was fond of company, wished to mingle more than I had ever done with young people; I got also a passion for better clothing than that which fell to my lot in life, was discontented when I found a neighbor's son dressed better than myself. I lost the spirit of subordination, did not love work, imbibed a spirit of idleness, and in short, drunk in all the brain-sickening effluvia of pleasure. Dancing and company took the place of reading and study; and the authority of my parents was feared indeed, but not respected; and few serious impressions could prevail in a mind imbued now with frivolity and pleasure. Yet I entered no disreputable assembly, and in no case ever kept any improper company. I formed no illegal connection, nor associated with any whose character was either tarnished, or suspicious. Nevertheless, dancing was to me a perverting influence, an un-mixed moral evil; for although by the mercy of God, it led, not to depravity of manners, it greatly weakened the moral principle, drowned the voice of well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Everything yielded to the disposition it had produced, and everything was absorbed by it. I hold it justly in abhorrence for the moral injury it did me; and I can testify I have known it to produce the same evil in others that it produced in me. I consider it therefore as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will; I know it to be evil, and that only. They who bring up their children in this way, or send them to those schools where dancing is taught, are consecrating them to the service of Moloch, and cultivating the passions, so as to cause them to bring forth the weeds of a fallen nature with an additional rankness, deep-rooted inveteracy, and inexhaustible fertility. Nemo sobrius saltat. 'No man in his senses will dance,' said Cicero, a heathen. Shame on those Christians who advocate a cause by which many sons have become profligate, and many daughters have been ruined."

The above is the testimony of a great man and all should take heed thereto. Starkville, Miss.

SWEARING.

(W. W. Robertson).

If I was asked what sin is damning young men more than another, and at what the devil is getting in his work more effectively among the men of our country, I would say it is the habit of swearing.

The devil never gets a better hold on any man than when he gets him in the habit of using profane language. Once there was a young man whose conscience was much troubled on account of his profanity, and the devil said to him: "It is impossible to draw the line between swearing and not swearing. There are so many words necessary to give strength to our sentences that he who wishes to be forceful in his speech makes a serious blunder in barring out all manner of by-words. How wisely the good Teacher of Palestine said that it was not that which came out of a man that defiled him, but that which went into him. So if the heart is right one need not worry so much about the words that pass from the mouth."

"The many harmless words used in swearing only add flavor to your conversation and give you an opportunity of expressing the exact shade of your feelings. No one would think of becoming shocked at the common types of profanity if it were not for the prejudice which is quite popular against swearing. When charity once teaches that standard of excellence for which all good people crave, then there will no longer be this deep-seated prejudice against the salt, pepper and spice of our language."

The devil continued by saying "constantly remember, my young friend, that you are a free creature, and that you can do as you please. But on account of the civil law try to avoid the rank types of profanity lest some fool should have you arrested."

"Have you ever noticed," said the devil, "that the men who swear are usually men of big hearts and kind dispositions? If there is need of charity in the community, three chances to one, the man who swears will be the first one to give substantial help, while the pious church people will possibly not know anything about the needy case until it is too late."

It can be seen by the foregoing remarks that the devil totally ignores the teaching of the Bible, such as is found in the following passages:

Exodus 20:7: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

Leviticus 19:12: "Ye shall not swear

by my name falsely, neither shalt thou profane the name of thy God."

Zech. 5:3: "Every one that sweareth shall be cut off." Note the word shall.

Col. 3:8: "Put off all these, blasphemy and filthy communication out of your mouth." The language some men use is filthy enough to spoil the world.

When profanity is so expressly forbidden in the greatest book in the world, and is also contrary to the civil law, then no one ought to listen to the wicked teaching of the devil and his followers on this subject.

It is easily understood that, if the devil and some people had their own way, every mouth would flow with black curses. The devil knows very well that when a person can be persuaded to take the name of God in vain that he is unfit to worship the same God in spirit and in truth. Or to put the matter more plainly he is lending his influence to the service of the devil and his imps.

The devil has a peculiar way of quoting scripture. He stops short in the middle of a verse and reverses the order of the thought just as he sees proper to carry out his low purpose. When he makes reference to the "good Teacher of Palestine" he quotes the passage in a manner altogether misleading. It is a hundred times better to never look at the Bible than to use it for such purposes. The old rascal tells a black falsehood regarding the character of the men who swear. Swearing has never made anybody charitable or kind and it is strange that anybody should tolerate such views. The world has received its greatest blessings from the people who respect and worship God, and who could not take his name in vain under any circumstances. The world's march of progress has been along the line of the pure in heart and pure in words. In the language of another let me say that "the man who swears does ten things at once:

"1. He breaks the command of God. 2. He violates the law of the land. 3. He transgresses the rules of good manners. 4. He outrages decency. 5. He insults good people. 6. He profanes sacred things. 7. He shows bad bringing up. 8. He dishonors his parents. 9. He does what he is ashamed of. 10. He does what he will regret."

Young men don't swear, it will ruin you.

Wesson, Miss.

The First Church of San Francisco, Cal., has completed its handsome building. It has required four years. The cost was \$70,000 without furnishings. Dr. Geo. E. Burlington, the pastor, preached the dedication sermon.



Rheumatic Pains

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CHRISTIAN DUTY.

(Wang Wen Ch'wan, Mrs. Oxner's Chinese Teacher).

Of all people that dwell on the earth, there is not one who has not an imperative duty to perform. Duties differ, however. There is the duty of country as a whole, of family as such, of the common people, of the church, of the individual Christian. In fact each person has his own responsibilities and duties and each one ought to bear fruit, but since duties differ the fruits must necessarily differ. If the people of any country should do their full duty that country would become very great indeed. If the Christians of any church should do their full duty, that church would most certainly prosper greatly. Looking at the question thus, we can easily see the responsibilities resting on the individual as to national prosperity or the prosperity of the church. But today I only want to briefly discuss the duty of Christian people.

I truly hope that each Christian who reads this will know and recognize the fact that it is his imperative duty to bear fruit for Christ. Who ought to bear fruit for Christ? Perhaps many will say: "Our foreign (western) and middle kingdom, (Chinese) pastors, our evangelists, and Bible-women, 'but I want you to understand that I do not mean these only. I want each Christian to searchingly ask his own heart: 'What fruit am I bearing for Christ?' Each Christian, whether man or woman, old or young, as a part in preaching the gospel of Christ, and since you have a part in this glorious work, be sure you do your whole duty. Truly, in each Christian would feel that he has a personal duty to perform as to spreading the gospel of grace, and would do his duty as to preaching and living this gospel, he should indeed bear much goodly fruit either in adding numbers to the church or giving honor to Christ in some other way.

As to adding members to the church, the Word must be preached before it can be received. After Jesus ascended to heaven there were in Jerusalem barely 120 Christians; at Pentecost there were suddenly added 3,000 more; and not long afterwards we notice that the 3,000 had increased to 5,000—and the increase has gone steadily on from that time to the present moment. The scriptures say that Peter with the eleven apostles stood up and preached Jesus unto the men of Judea and Jerusalem.—Acts 2:14. Also in Acts 3:12 his mighty preaching is spoken of. They preached and not many days hence Samaria reverted unto the Lord. And then not many days later there was a church organized at Antioch. Even though the apostles at that time did not go to these places, the Bible plainly says that those who were scattered because of persecution preached the gospel as they went.—Acts 8:4. Seeing that this is true, the increase of the church was the fruit of the

Christians—and we may also say that the fruit of the preached Word is always the increase of the church.

There was a church in a certain place that was not very prosperous. There were no members added—no increase at all—and the Christians were exceedingly cold. Some of them said: "It is because our pastor is not zealous enough." They therefore invited a pastor of wide reputation to come and preach the Word with power. This great man the first Lord's Day went into the pulpit, sang, prayed and read the scriptures and asked: "Do you know what I shall preach to you?" They said: "No, we do not know." He replied: "That being the case, I shall not trouble to tell you," and he dismissed the congregation and went home. On the next Lord's Day this pastor again went into the pulpit, sang, prayed, and read the scriptures, and asked: "Do you know today what I shall preach to you?" They said: "Yes, we know," and he replied: "This being true, it is still unnecessary for me to tell you," and he again dismissed the congregation and left. The third Lord's Day he as aforetime sang, prayed and read the scriptures and asked the congregation: "Do you know what I shall preach to you today?" This time they had decided to divide into two parties, so one half said: "We do not know," and the other half said: "Yes, we know." The pastor calmly said: "Then you who know go tell those who do not know," and as before, dismissed the congregation and departed. After he had gone, the people said among themselves: "Ah! the reason our membership has not increased is none other than that we who know have not been willing to tell those who do not know." And because of this awakening the membership of that church was soon increased several fold. Brethren! That your church membership does not increase, that the people of your own village are not saved, is not because your pastor does not earnestly put forth spiritual strength in preaching the gospel, but because you have not done your duty in telling what Christ has done for you—you have not told what you know to those who do not know. If each one of you would do your duty in telling of Christ—would be willing to tell those who do not know—your church membership would certainly increase, and those of your own village come out on the Lord's side because of your labors. Do you not know that the fruit of your labors is the increase in church-membership—the turning to God of your own villagers? Not only that, but if all Christians were to fail in their duty to preach the Word and live the Word before men, there would be no others to believe, the old believers would pass away day by day, and what would become of the work of our Lord? Please each of you ask your own heart: "Am I preaching Christ and bearing fruit for the church of Christ?"

We receive for ourselves by giving to others. Jesus said: "If ye

know these things, happy are ye if ye do them."—Jno. 13:17. If we who are Christians would do as we know, how great would be the glory to the church of Christ! When Jesus was on earth it was said of him: "He hath done all things well."—Mark 7:37. When he was nailed to the cross, the thief said: "But this man hath done nothing amiss."—Luke 23:41. These sayings prove to us that Jesus glorified the Father and preached the gospel of grace with his whole being at all times. If what we do could cause unbelievers to say of us at all times: "Members of the Jesus church do nothing amiss," we would not be persecuted as we are today—and how greatly we would glorify Christ! At this present time Jesus is not with us in the flesh but in all countries there are those who worship him as the Savior of the world—the source of salvation. From this we know that Jesus is the King of kings, the Prince of princes. Paul said: "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father."—Phil. 2:6-11.

Since Jesus has put his spirit in us, we ought to learn more fully of him and do more perfectly his will. Even though we cannot glorify God as Jesus did on earth, we can be a cause of what we do for him make his church cover the earth. And when this is done, how great will be the glory to Father, Son and Holy Spirit!

There was once a just white man who lived in Africa. One day he went to his barn, and finding a native black man, took him for a horse-thief, and in the face of the man's earnest protestations of innocence, took him and in accordance with the law cut his right hand off with an axe and sent him away dripping with blood. After a few months this same white man was away from home and in the night lost his way. He was foot-sore and weary, but lifting up his eyes saw a humble home near by. He dragged himself to the door and knocked. A black man opened the door and received him cordially, gave him food and drink and made him a comfortable bed for the night. When morning came and the traveler

was refreshed, the black man stretched out his handless arm and said: "Do you know me?" When his guest recognized him he was greatly afraid, but the black man said: "Even though you are my enemy and have been in my power this night so that I might easily have had vengeance on you, I am a servant of the Most High, so I leave vengeance to him and do my duty to a tired fellow man." Think earnestly of this! If we had been in that just man's place and heard the earnest words of the humble black man concerning his duty as a servant of the Most High, would we not have felt great reverence for the doctrine he taught—even the doctrine of the meek and lowly Jesus? I am sure that all will with one voice say: "Yes, yes." But, if we who are servants of Jesus would all be willing to follow the example of that black man, would not those who do not now believe in him be compelled to know that our hearts are different from theirs? And would they not give honor and glory to Christ our Great Example? The pity is that in the church are those who not only do not follow the example of this black man in not taking vengeance on an enemy, but on the other hand use the church day by day as the power to move heaven and earth—so to speak to search out their enemies and make them quake with fear because of persecuting a member of the Christian church. This is indeed deplorable beyond expression.

I often wonder if Cain could now come to earth and preach the doctrine of brotherly love, Judas Iscariot could exhort us on the doctrine of reverence to our leaders. Achan give us a course of lectures on the evils of covetousness, Ananias expound to us the evils of lying, would we be willing to listen? Unquestionably we should not be willing to listen in the first place, and in the second place we should be sure to think of their conduct and be influenced more by it than by their words.

I hope we who are Christians and trying to influence others to become so, will remember always that if our words and our conduct do not agree our audience will be divided into two classes: The ones who will not listen, and the ones who listen only to see how different are our words from our actions, and we shall bring untold reproach on the cause of our Master. How can we know him? By keeping constantly in mind the earnest desire to bring only honor to him whose we are and whom we serve, and asking him for strength for every trial.

And now, to sum up, each Christian's words and conduct must agree

(Continued on page 13).

Sunday School Black Boards

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORE. Price \$1.00, retail.

WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi.

(Direct all communications for this department to Mrs. G. W. Riley).

Woman's Central Committee:

MRS. J. A. HACKETT, Meridian, President of Central Committee.
MRS. W. R. WOODS, Meridian, Secretary of Central Committee.
MRS. W. S. SMITH, Meridian, President of Sunbeam work.
MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.

Officers of Annual Meeting:

MRS. J. D. GRANBERRY, Hazlehurst, President.
MRS. A. J. AVEN, Clinton, Vice-President.
MRS. GEO. W. RILEY, Jackson, Recording Secretary.

HOW DO WE KNOW HE IS KING?

(Robert J. Burdette).

"How do I know he is Jesus, the Lord?
I was leprosy, and foul, and mean;
I fell at his feet, and he lifted me up—
Saying, 'I will; be clean!'"

"How do I know he's the Christ of God?
I was blind, and men trampled on me;
'Have pity!' cried; and he touched my eyes—
'Be opened,' he said; and I see!"

"How do I know he's the Son of God?
I stood by his cross, afraid;
For I'd driven the nails; but he looked upon me—
And 'Father, forgive!' he prayed.

"How do I know he's the living God?
In corruption of sin I lay dead;
But Life Everlasting thrilled into me, when—
'Thy sins be forgiven!' he said."

MISSIONARY CALENDAR.

Sunday, August 28—That the church may bow low before God and rise to her great opportunity.—Rev. 2:7.

Monday, 29—Rev. P. H. Anderson, Canton, China.—Micah 7:7.

Tuesday, 30—Rev. and Mrs. O. P. Maddox, Rio de Janeiro, Brazil.—Psa. 84:11.

Wednesday, 31—Rev. J. E. Willis, Shanghai, China.—Rom. 8:35.

Thursday, Sept. 1—That the missionary purpose may become the principal purpose of the Christian World.—II. Cor. 5:15.

Friday, 2—That proportionate giving may free the Boards from debt.

Saturday, —Mrs. Bryant (Mamie, Sallee), Shanghai, China.—Psa. 121:8.

Mrs. G. W. Riley.

Dear Sister—According to a request made at Baltimore convention, I am sending for publication in your State paper something of the Margaret Home. We are very desirous that our sisters of the Union keep in touch with the Home. I hope to send an article once in two months. Yours in glad service,
Mrs. I. W. Wingo.

THE MARGARET HOME.

(Mrs. W. Wingo).

When the report of General Board was made at Baltimore there were eight children in the Home. Nina

Entminger has been for sometime in the mountains of North Carolina, where she has steadily improved. Mrs. Ginsburg took her three children, with the four brought from Brazil, to the West. She was entertained in the Home two weeks. The Merrill children were taken by relatives from whom kind letters have been received expressing sincere appreciation of the splendid care given the children. This leaves only Fountain Hamilton, our fine Texas girl. Bro. Canada and wife are expected soon to spend two weeks and we hope to have other children enter before long. We are anticipating with a great deal of interest the coming, September 1, of the new house mother, Mrs. Sallie Hundley Harris, to whom an advance welcome has been sent from the local board. The small household will enable her to become more promptly initiated into her new environment.

During our Baptist assembly in Greenville, July 18-22, a delightful reception was given the visitors by the local and advisory boards. Among the large number welcomed were Dr. S. C. Mitchell and others of our distinguished educators and ministers besides a number of our best W. M. U. workers. It was interesting to note three representatives of our theological seminary, the wife of Dr. Masil Manly, one of the first four professors, Mrs. Mitchell, the daughter of Dr. Broadus, another one of the first four, and Dr. Sampey, the present professor of Old Testament. All were delighted with the Home.

It has been my privilege to attend each of the local board meetings since the May convention. These are held regularly the first Monday afternoon in each month. Will you not at this time, dear sisters of the Union, unite your prayers with those of the local and advisory board members for the guidance and blessing of God in this important part of your work?
Williamston, S. C.

To Drive Out Malaria

and Build up the System.
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and iron in a tasteless form, and the most effectual form. For grown people and children.

A personal note from Mrs. Sargent, a ministerial student's wife, expresses her keen appreciation of the kindness of the dear Clinton sisters. These consecrated women are doing a good work, whose value they

will not realize this side of the glory land, as they daily come in contact with these young members of the "Sisterhood of Preachers' Wives." "Such as I have, give I unto thee"—a helping hand, a cheery smile, a new dress-pattern, a sample of my best jelly, a current periodical, the loan of some helpful book, a bit from chastening experience, a glimpse of some soul uplift—a prayer for God's blessing as you go out into the varied experiences of a pastor's wife—how precious to the memory as the days come and go. And the little impulse started in this one life in these two years' association, goes on and on in ever widening circles till it breaks on the shore of eternity.

"In as much as ye did it unto one of the least of these my disciples, ye did it unto me."

We append an appreciation of the Clinton Society from Mrs. Sargent:

WHAT HAVE I GAINED BY BEING A MEMBER OF A MISSIONARY SOCIETY.

(Mrs. W. J. Sargent).

It is a source of real pleasure and we sisters have gained and strengthened by association in our weekly meetings. There we join hands as co-workers for Jesus. Everything that is said and done is said and done to the glory of God; the rich and the poor, educated and unlettered, we stand with one purpose, we meet with one prayer. Often I have been made glad to find the noble generosity and unselfishness in our sisters whose true worth we shall never know, and who have had broader opportunities. I have found them ever ready to uplift the weak and encourage those who are inclined to be timid in the work.

I feel that I have been greatly strengthened by having attended the Woman's Missionary Society. When I first started to attend, I only gave my mite from a sense of duty, and not from any love of the work. I had no intelligent knowledge of the missionary's life or the heathen's need. But now I feel as if missionaries were my friends, and as if they were doing my work in China, Japan and other places, and my heart is filled with love and gratitude to them.

This in itself is a pleasure and in for a child of God. After having attended this society I feel that I can better obey my Master's command, by working, hoping and praying that some others may see the good to be obtained from these societies, and join in and help to advance the mighty kingdom of God. I love these people, I love the work. I love to give, as I did not before joining the Missionary Society.

We have been in Mississippi and Hillman Colleges for two years and the ladies of the missionary societies have been kind enough to help us in many very substantial ways, and how it did fill our hearts with gladness and thankfulness to know how God's children were planning, working and giving to help further his gospel.

What I have gained?

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

So much that I know not how to tell it; a deeper gratitude for a Christian home, a contentment with less of the world's goods and a deeper love for all Christian workers.

I speak with earnestness. I have been thoughtless but now I have gladly joined you in this work, and I hope soon (as we have go out from school) that I may likewise encourage some other thoughtless sister by telling her what I have gained by being a member of the society. Clinton, Miss.

A Home Wanted.

A boy 18 years old, ambitious and industrious, desires a home where he can be taught, paying all expenses by working a part of his time. Apply to Brown, Bros., Jackson, Miss.

SOME OF THE NEGLECTED WOMEN OF THE WORLD.

In China.

"Edicts have been issued by the throne! We in America hear them and rejoice: but the mass of women in China know nothing about them. The throne has ordered that the pernicious custom of foot-binding be abolished, yet the provinces of largest culture have the smallest feet, they still conform to the fashions centuries old and the tiny feet are kept small enough to stand in a tea-cup. A decree has been issued making the putting to death of the little girl babies a crime, but not five minutes walk from a mission compound at Foo Chow is a baby-tower often overful of bodies of little girls, not all of whom are dead when thrown in. Truly progress has not yet reached the women of China, and nothing affects these unhuman customs but the gospel of Christ."

In Japan.

"Everywhere there is need among the Japanese women for some purpose in their lives, to lift them above the dead level: not to take them out of their homes, but to give them that in life which will help them better to perform the home duties. To become more efficient wives and mothers who can enter into and sympathize with the aspirations and ideals of their husbands and children. We who know the power of the love of Christ should be willing to share that power with these women who know Him not, that their lives may be made new and strong and pure in Him."

In Africa.

"The lot of the pagan women in Africa is one of wretched degradation. It is unwritable and unspeakable. The greatest danger that

Poor, Foolish Woman!



Think of her attempting to make ice cream in the old disappointing way! With **JELL-O ICE CREAM Powder** she can make the most delicious ice cream in ten minutes, freezing and all, at a cost of about one cent a dish—and never go near the stove.

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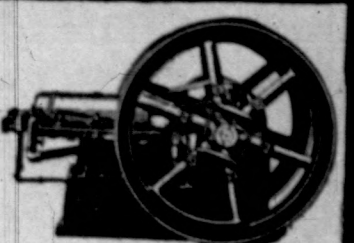
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Department 546.

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threatens Africa is Mohammedanism. The Mohammedan woman is far worse off morally than the pagan woman who is bought and sold for so many heads of cattle. And the hundreds of young native girls who are the prey of unscrupulous white men are not better off. As water cannot rise higher than its source, neither can any people rise higher than its womanhood. To give the gospel to African women should especially appeal to young women of America. Don't let us wait until Mohammedanism has spread down across Equatorial Africa before we give it to them."

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It seems a long, long time ago, and yet, since the year 1820, nearly a century ago, "Gray's Oilment" has been in constant use by thousands of families in this and foreign countries. The merit of this preparation is being heralded North, East, South and West, and it is considered by prominent physicians all over the world, to be the best and safest remedy for boils, bruises, blisters, blood poison, carbuncles, cuts, poison oak, sores and skin eruptions of any kind. Get a 25c box from your druggist, or send us your name and we will send you a free trial box, in order to prove to you its remedial value. Address Dr. W. F. Gray & Co., 812 Gray Building, Nashville, Tenn.

Mr. Parson's Crow, of Aberdeen, Texas writes: "I find enclosed \$1.00 for which please send me four boxes Gray's Oilment. It has been used in my father's and grandfather's family, and we can't get along without it."

Resolutions.

Whereas, it has pleased God to remove our efficient co-worker, Mrs. C. A. Barber, from her home and friends here, and from her wide sphere of usefulness, to his dear presence above, and

Whereas, our hearts are bowed with grief that we shall know her here no more, and that her sweet and gentle ministrations among us are at an end, and

Whereas, she was so prominent in the organization and maintenance of our ideal primary department—a work for which her trained mind, and her warm, sympathetic heart had so thoroughly endowed her;

Therefore, resolved, that we recognize with tenderness and appreciation the value of a life lived for others, and that we strive to emulate her gentleness, kindness, and confiding faithfulness to duty—lovely traits which nature and grace had so bountifully bestowed on her.

Resolved further, that we express to her sorrowing husband and their sweet children, our love for this exemplary, Godly character, and that with them we bow in submission to the will of Him who loves us and who gave Himself for us.

Resolved further, that a copy of these resolutions be spread on our Sunday school books, and a copy be sent to Dr. C. A. Barber and children.

S. R. Whitten, Chm.

Mrs. F. L. Fulgham,

Josephine T. Wright

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Then look into the special I H C construction. See how easily any part, from the ignitor plug to the fly wheel, can be removed—how the whole engine is so constructed that all of it can be kept clean and in perfect condition with the least trouble. This is a great advantage, for it eliminates trouble and repair bills and means added power—added satisfaction—added years of service.

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DEATHS

John Impson.

Bro. John Impson's earthly career is ended. His immortal spirit left the tenement house or clay where sickness and suffering were known to bask in the sunlight of God's eternal presence at 9:30 p. m. July 31. He was 38 years and 4 days old.

He had lived a consistent member of Hopewell Baptist Church in Franklin county into whose fellowship he was baptized upon a profession of faith twelve or fourteen years ago. While he made no great display, he was a true and tried Christian whose whole heart was in the work; and he will be sadly missed by the church and community.

God's blessings be upon his devoted wife and three little children.

Joseph Jacob.

Jessee Milam.

Bro. Jessee Milam was called to cross over the river on Thursday, the 11th. He was in his 22nd year.

He joined Mt. Zion Church August 1906, and has been a consistent member ever since, always ready to do anything for his master.

He leaves a wife and baby, rather, mother, four sisters and two brothers and a host of friends and relatives to mourn his loss. He was interred in Mt. Zion Cemetery Friday, the 12th, funeral services by Rev. J. E. Barnett. He will be greatly missed by the community and church.

B. B. Mills.

WINNING GOD'S BEST.

God cannot give us of his best today without our help. For God's best blessing for any child of his always means that one takes some part in fulfilling or bringing to pass the blessing. Muscle-growth means muscle-exercise. God does not stultify or degrade us by permitting us to be only passive receptacles of his goodness: in order that his power and love may reach their full fruition in us he provides that we shall join our energies to his omnipotence. So this means that we must do something about it today, if the day is to record a high-water mark in God's blessing of our lives. It will call for definite activity in some direction, and it will call for self-repression, self-sacrifice, self-death, at the same time. All this is hard, but what is any blessing worth unless it is at least partially earned?

"God has his best things for the few Who dare to stand the test. God has his second choice for those Who will not have his best."

—S. S. Times.

Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEething, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

AS UNK' HECK SAYS:

Many a feller don't carve his name on th' scroll of fame 'cause he's afeared th' teacher'll call him down fer mutilatin' th' furniture.

Many a business would get along better without the man at the head, perhaps—but the man who has the courage to tell him so may not have the ability to take his place.

SUMMER TOURIST FARES.

vi.

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to many points East, West and North, affording an excellent opportunity to visit the seashore, lake, and mountain resorts at a nominal cost. Liberal return limits, with stopover privileges. For time of trains, fares etc., apply to nearest Agent, Mobile & Ohio Railroad, or write:

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Is best of all for baby's bath—or your own. Heiskell's Ointment removes all chives, redness and scaly eruptions. Relieves eczema. Ask your druggist for Heiskell's preparations.

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NATIONAL PHONOGRAPH COMPANY
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The Edison Business Phonograph saves 50 per cent of the typist's actual transcribing time



(Continued from page 9).

CHRISTIAN DUTY.

If we as his followers bring honor to him. If we only have good conduct and never speak a word for our Lord, our friends will never know the hidden mysteries of the religion that rules our lives. If we only preach the gospel and have not Christian conduct towards our neighbors, we are indeed as sounding brass and tinkling cymbals. In other words, if our lives do not agree with the message of our lips we shall never bear fruit for Christ.

In Matt. 25:14-30—the parable of the man traveling into a far country—the servant who received five talents invested them and gained five more, the one who received two also did likewise. This means that they both did their duty and bore fruit according to their ability. The one who received one talent went and digged in the earth and hid his treasure—it increased not at all. This is the unprofitable servant who did not even try to bear fruit. The servants who did their duty and bore fruit for the Master obtained the joy of happiness together with their Master. The one who did not do his duty received punishment in the place of outer darkness where there is weeping and gnashing of teeth. Brethren, how great is the joy in the place of the blessed! How to be feared the punishment of the wicked! Will you not ask your own hearts: "Am I in danger of the punishment of the wicked?" Are you trying to advance the kingdom of God in the world by adding others to his church? Is the only increasing in fruits of glory because of your efforts? If you are already bearing fruit for Christ, I beg of you to press forward in his service, never stopping, because the gift of God is eternal life through Jesus Christ our Lord. If you have never borne fruit for him, I implore you decide now to begin, because if you have not the fruits of the Spirit, eternal punishment awaits you. Men-cius said: "All misery or happiness we bring upon ourselves." Brethren, think earnestly on these things! And may God bless you and lead you in the way everlasting.

Pingtu, Shantung, China.

To the Baptist Record:

The above article was written by my personal teacher for the "True Light Monthly," published in Chinese by our China Baptist Publication Society at Canton. When read in the light of Mr. Wang's daily life, it seems such a convincing answer to the oft-asked question: "Does missions pay?" that I decided to translate it and let it speak for itself. In the translation I have tried as near as possible to retain the charm of the Chinese manner of expression.

Six years ago Mr. Wang became interested in the gospel, attended a class held by Mr. Owen in Pingtu, believed and was baptized. He is not a brilliant man but it would be difficult to find a more earnest one.

He was the first in his village (Liu-lin) to believe, and being the first even six years ago meant a goodly share of persecution, but his faith never faltered and his earnest prayer was for some one or his kindred to believe speedily and help him preach the gospel of Christ to his village. Very soon one of his cousins came out on the Lord's side and they two spent much time in prayer and council concerning the message they had for their village and the world. Very shortly afterwards another cousin believed and they rejoiced greatly—feeling sure that this was the fore-taste of a wonderful blessing in store for them. These three men are educated men—two of them school-teachers, near the same age and well known and highly respected in this village. To this fact I attribute much of the success that has come to the Liu-lin church.

But to return to Mr. Wang. His wife and both daughters are now Christians and have un-bound their feet. His eldest daughter who has been betrothed from babyhood, was willing and did endure the censure of the public by being immovable in her purpose to go to school—thus causing her engagement to be broken, which is a very rare and quite disgraceful occurrence in China. His son and daughter-in-law are not Christians yet, and the burden of his prayer is now for them.

These six years have been wonderful years in Liu-lin. Where the village temple once stood now stands a splendid little chapel—and ten little girls make the place merry with the sound of their voices as they study or recite their lessons on week days. The idols from the temple were destroyed or moved to the houses of those who would not give them up. There are 38 Christians in Liu-lin, and including Christians from the surrounding villages, they now have a total church membership of 90.

Cora H. Oxner.
Pingtu, Shantung, China.

BRIGHT'S DISEASE

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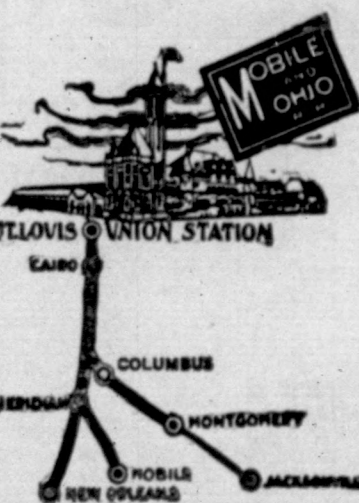
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1895—M. Stambouloff, Premier of Servia.

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1898—Premier Canovas, of Spain.
1898—Empress Elizabeth, of Austria.

1899—President Hereux, of Hayti.
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1901—William McKinley, President of the United States.
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1903—King Alexander and Queen Draga, of Servia.
1904—Count Bobrikoff, Governor of Finland.

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There are people who make a profession of religion, who seem like shining lights in the church, but who do not take their religion with them in their daily life. They leave the lantern hung up somewhere where it can do them little good in a special hour. There are young people who go to places where they cannot take their religion with them. And then how shall they be prepared to help others who are in danger—how shall they give them light to guide them or help them out of trouble if their light is away in some other place when the emergency arises? "Ye are the light of the world," Jesus said to his disciples, but they who are to give light to the world must near their light about with them. "Let your light so shine before men," again said the Savior, "that they seeing your good works may glorify your Father which is in heaven."

Do not forget that if we neglect to let our lights shine brightly they are in danger of being put out entirely, and other light-bearers put into our places.—Exchange.

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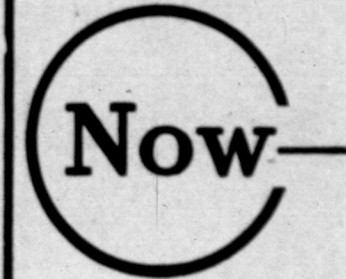
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Life's work well done,
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Now comes rest."

Words are the daughters of men,
Deeds are sons of heaven.—Hindoo proverb.

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READ THIS.

(W. B. Kenabrew).

You made a great mistake in the last issue of the paper. And knowing your strict adherence to facts and believing you to be always ready to make corrections when convinced you have been led into error, I take the liberty to call your attention to the great error you made believing you will accept it in the kind and brotherly spirit in which it is given. The error of which I speak is (and I can't for the life of me see how you could have had the credulity to be led into such heterodoxy) headed "government whitewash." Now on a careful consideration of each of the component parts I find it has not a single ingredient of true government whitewash. It will probably do for rustic outbuildings, fences and gates, but has not the least resemblance to the real article it pretends to be. I feel assured you have been lead into this by those in whom you have the greatest confidence and that you will promptly correct this; the greatest blunder of your life, so far as it is in the power of humanity to undo so far-reaching error.

The government whitewash is composed as follows. But I will state here that it will not do for any white building. It can be used on most anything but pure white and does best on dark or even very black structures. As I started to say it is composed of party administration, 3 parts; party committee, 2 parts; misrepresentations, a whole lot, and if necessary miss-date of documents, 1 part. A gullible people q. s. All well mixed and layed on lavishly. This is warranted to last until the entrance of another party into the administration.

Feeling sure that your great love for the advancement of science and that you will see to what great evils an oversight of this kind will lead, you will willingly and with great haste make the necessary correction.

It gives me a great deal of pain to have to correct an elderly brother and one on whom the whole brotherhood of the State has looked to for council and leadership, and I want to do so in as gentle and brotherly a manner as possible.

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